1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

although this is also done. When a boat is to be pushed, manilla line or a pair of spruce saplings are used to fasten the vessels together. If poles are used, one end of each pole is bent to fit into the gunwales of each boat where the ends are lashed. This device is said to prevent the boats from breaking if they drop down a shelf of swift water. If two boats are used in conjunction, dogs generally ride in the forward craft and passengers with goods behind.

Once, in rainy weather, Louis Maza erected a mosquito tent in his boat. The tent was placed over a pair of bent spruce saplings anchored in the gunwales and forming an arc. The front and rear ties of the shelter were attached to the gunwales. Under this shelter rode Louis' wife, infant son, and Irene Wiley with her baby. Louis and his fourteen year old daughter, Eleanor, alternated running the outboard. The ethnographer met the party as he and Nitla were fishing downriver in a plywood canoe. Louis signalled to Nitla and the two vessels were lashed together side by side with only a slight reduction of speed on Louis' part. The journey was then resumed with all the passengers in the larger vessel.

In fall, boats are removed from water and stored high on the shore in order to prevent the spring break-up from smashing them.

Routine of travel. In contrast to the leisurely life of the Indians in camp, considerably more determination marks travel behavior once a journey has been undertaken. An effort is made to begin long journeys by getting a start early in the day, in winter sometimes an hour or two before sunrise. The demolition of the camp and the packing of the household equipment is undertaken by women while men transport the goods to boat or toboggan When the tent has been taken down, the poles which supported the structure are left standing. This, however, is scarcely for the convenience of the next comer as only rarely will one family camp in another's campsite. Farewells, beyond a casual good-bye, are rarely taken, even when a family expects to be gone for a long period.

On walking trips, rest stops are frequently initiated by the leader of the party, but these stops are of only brief duration, particularly in winter. Smoking is a common feature of such rests. People try to cover at least half the distance of a day's journey before pausing for lunch. Lunch stops are marked by a fire and the preparation of tea; they seldom last more than forty-five minutes.

In the course of winter travel, fire is always made as soon as any member of a party complains of serious chilling. If gloved hands perspire in the course of a journey, they are exposed to the cold until chilled and then regloved; this prevents the mittens from becoming damp with perspiration and freezing. Should the fingers become cold in walking they are held lightly clenched within the mittens and the arms swung. Against the dampness absorbed from falling snow, there is no protection while traveling. When camp is reached, however, clothes are thoroughly dried or changed for fresh garments. The blanched faces of some people returning to the trading post in spring indicate that individuals are often careless or unaware of the danger of frostbite. No chances are taken with wet moccasins, however, and footwear is promptly dried or changed should it become wet.

Camp is generally made shortly before dark. If women accompany the party, they now take over the task of cutting poles and laying brush while men transport the necessary things from the craft or vehicle and perhaps start a fire. Unneeded supplies are left in the

1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

TABLE 16. TABULATION OF THE NUMBER OF REJECTIONS TO EACH RORSCHACH CARD

	Adult Mean (N=19)	Per Cent	Child Mean (N=9)	Per Cent
I	4	2	2	2
II	1	1	0	0
III	2	1	1	1
IV	0	0	0	0
V	2	1	1	1
VI	4	2	1	1
VII	2	1	1	1
VIII	2	1	0	0
IX	4	2	1	1
X	4	2	2	2
Total	25	12.5	9	9

to be emotionally stimulated by inner experience (fantasy and imagination) or by external situations are both lacking. Socially detached, affectively cold and undemonstrative, the Indian personality can be characterized as emotionally immobile and blocked. This constriction prevents the individual from freely grasping or understanding all aspects of his world and undoubtedly is related to his indefinite, hesitant, and limited intellectual approach. Correlated with constriction is a circumscribed range of interest. The Kaska Indian is an introvert who, having removed himself from the stimulation of his environment, confines himself to a subdued and suppressed individualistic career in which even internal stimulation is not permitted to develop.

That this emotional aloofness is psychologically defensive is suggested by the evidence of a severe anxiety, whose origins go back to very early experiences of the individual. Paralyzed by this basic tension, the personality seeks a narrow course of safety between inner apprehension and external fear. As a result people in interpersonal relations tend to be indirect, suspicious, reserved, and uneasy. There is constant fear of being overwhelmed, dominated, or exploited. The awareness of this danger results in a self-centered existence in which emotional spontaneity is reduced to a minimum.

MEDICINE

The Kaska Indians understand the principle of contagious disease and ideally recognize more hygienic techniques for preventing illness than they display in behavior. For example, although it is believed that such diseases as colds and tuberculosis are transmitted through contact with a person who has these illnesses, little care is taken to forestall physical interaction with reputed carriers. Again, while in principle the danger of using another's cup or table utensils is understood, tableware, especially at drinking parties, is often interchanged without rinsing. At the two potlatches given in 1945, each guest was told to provide his own cup, plate, knife, fork, and spoon. The plan miscarried, however, as many people neglected

1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

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751 instructions. While dishes were washed between servings, the water was not boiling nor was it changed.

751 Nevertheless some instances of preventative medicine can be given. Most men are cautious in having sexual intercourse with suspected carriers of venereal disease; the condom as well as urination following coitus are recognized as safeguards against acquiring genital infections. Parents were several times observed to call their youngsters away from one or two children who carried impetigo scars, in one case a seven year old victim of this disease being told: "Go away, you're diseased." In the spring of 1945, following the dysentery outbreak of the previous fall and winter, Old Man burnt the toilet brush near his settlement. He explained that the area had been used by people suffering from the illness. Old Man also dug a new latrine. Following death, old clothes, particularly those which were in contact with a sick person, are abandoned in the brush or burnt. A number of years ago, during a serious flu epidemic in Lower Post, a group of Espato·tena is said to have fled from the town in order to avoid the sickness.

744 Quarantine control of contagious disease was introduced to the community at Lower Post on July 28, 1945, when the death of a boy from spinal meningitis led the Mounted Police and the provincial policeman to post the western reserve. The quarantine was far from complete, however, consisting of little more than a prominently lettered sign being placed at each of the two main entrances to the area. In addition the missionary sought to segregate the school children from this reserve, while adults were advised to limit their shopping trips into town to once a day. The lax enforcement of the quarantine resulted in its consistent violation by everyone except the parents of the boy who had died (not, however, by his next younger brother). People continued to leave the area frequently, ate in the restaurant and at the lunch counter, and attended church. Few people from other quarters of the community avoided visiting friends or dances in the restricted reserve and two potlatches were even celebrated there during the term of the quarantine. Only the white residents of Lower Post were explicitly warned to observe the posting on the occasion of the first potlatch. Several Indians, including the family of the deceased, expressed annoyance at the theoretical infringement of their freedom introduced by the quarantine, and several times adolescent boys tore up the signs and tossed them into brush where they were retrieved by the provincial policeman and remounted. The quarantine was officially in effect for over a month.

752 It has already been stated that the Kaska are not an accident prone people. Nevertheless accidents do occur and are generally attributed to carelessness, drunkenness, or "bad luck." Associated with the relative infrequency of accidents is the fact that most people manifest a realistic, though not exaggerated, concern with safety. In case of necessity, however, considerations of safety are readily sacrificed to expediency combined with caution. A person will travel during a snowstorm or in very low temperatures if the journey is important or has once begun. Parents do not worry unduly about household dangers. Sharp tools, scissors, axes, and knives are often left lying around the camp where children are free to handle them. Nobody was observed to take foolhardy chances, however, and when any real threats of danger are pointed out, the advice given is generally heeded.

The treatment of accidents is not developed beyond a simple, practical level. Small cuts and bruises are not treated. More serious cuts are bandaged. It is felt that serious wounds

302 of clipping the hair of slaves as a sign of their servility or to obtain their hair for any purpose.

Most men pulled out their beards as whiskers and moustaches were not considered beautiful or desirable. Some however did not care and eradicated [413] little or none of what grew. Tweezers of bone and copper were used for the purpose and the process was commenced when the first hairs commenced to come. It seems neither women nor men pulled out any eyebrow hairs. These were left to grow in the natural way. Hair growing on parts of the body was also never removed.

Nowadays all the young men shave, but as their beards do not grow as rapidly as those of the Whites they do not need to shave so often.

Face Painting

There was little face painting excepting at dances and festive occasions and no body painting excepting at those times. Face paintings at ordinary times was considered more of a woman's than a man's affair. A few men painted their faces as they took a notion from time to time. The paintings generally took the form of spots or stripes of red or black or both and could hardly be called designs. My informants said no particular figures or designs were used, except by shamans on special occasions and by some men at dances. A few young men who wished to preserve their fair complexion in the spring when the chinook winds blew smeared their faces and painted somewhat like girls. Women painted more than men, the common color being red which was usually put on in spots or all over the face. (For painting of [751] pubescents see same.) Most women painted to prevent sunburn and preserve their complexion and not for show or adornment. Totemic emblems were painted on the face and sometimes the body by some men at dances. This was particularly the case with men of the Nanaai clan (see under Social Organization. /Ed: This section was not written; it exists only in the form of casual notes/).

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12
Dease River

In winter men and women added coats of ground-hog, fox, sheep, and other skins to the previously mentioned garments. People avoided fur when traveling because they feared perspiration and dangerous chilling. Woven-skin clothes originated from the pelts of ground-hogs and squirrels, the lines cut from the skins of those animals exceeding the strength of rabbit fur. Informants seemed confused about the use of parkas. One man denied their presence in the pre-contact culture (WT). Mittens completed the winter dress and gloves (?) were donned for working around camp.

Ordinarily in summer people wore no headgear. Sometimes men appeared with "stick hats," shaped like small tambourine drums, the frame consisting of a piece of bent and sewn spruce wood. Semitanned caribou skin furnished a covering. In the same season women sometimes dressed with woven spruce-root caps or hats of birch bark which they abandoned in winter for a triangular piece of skin that covered the head and ears to tie under the chin somewhat like a modern kerchief.

Informants called attention to two moccasin types, one older than the other. The earlier pattern came to a sharp point with the stitching running from the tip of the toes back to the tongue. The second style, commonly used today, had a blunt toe, the skin being brought up around the foot and sewn to the edges of the tongue.[15] For winter use women sewed large moccasins designed to be worn with rabbit fur, feather, or dry grass duffel.

For decoration women utilized polished fragments of bone that were sewn to garments and also skin fringes, fur trimming, and dyed porcupine-quill embroidery.[16] Both sexes indulged in ornamented outer belts containing a considerable amount of quillwork. These girdles, like headbands, occasionally consisted of solid quillwork, women weaving the quills on bow looms. Tanned-skin garments were also painted with blue (or green) and red pigments. The Dease River Indians did not add feathers or hair tufts to clothing but an informant had heard that the Etcaʔotena of Fort Nelson utilized hair in decorating their garments.[17] Face painting enhanced personal attractiveness, red and black paints serving for this purpose. The former color came from ocher mixed with grease. White paint seems to have been used less for adornment than as protection against the strong rays of the summer sun. The object may have been to keep the face from darkening.[18] Normally people did not cut their hair, although they frequently rubbed it with rendered bone marrow or caribou grease before combing with a fish skeleton. Wristlets adorned the lower arms of girls. For good fortune men and women wore amulets of twisted eider-duck feathers around their wrists. The use of lip plugs remains in doubt.[19]

[15] A similar sequence of styles is reported for the Tahltan. "A round-toed moccasin is also made and used by the Tahltan; but they claim that this style is of comparatively recent introduction among them, being copied from moccasins worn by eastern half-breeds and whites." Teit, *Notes on the Tahltan Indians of British Columbia* (1906), 342.

[16] Among the Tahltan "porcupine quill embroidery was done on clothes and bags, and shells obtained from the Coast were much used for personal adornment and ornamentation in general." Teit, *On Tahltan (Athabaskan) Work* (1912), 485.

[17] His information is corroborated by Slave Indian informants. Honigmann, *Ethnography and Acculturation of the Fort Nelson Slave* (1946), 58.

[18] Among the Tlingit face painting furnished protection against sun and wind. Drucker, *Culture Element Distributions: XXVI, Northwest Coast* (1950), 191.

[19] It may be that labrets were of relatively late introduction and did not meet with the same reception